1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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parents would remind her that death might take them and she would be alone in the world. "Children are supposed to obey; so she married him even if she did not like him." Yet she might finally refuse to go when the groom's mother came to fetch her. 584

When the youth told his parents that he had spent the night with the girl, his mother went for her. But before leaving, she sent word throughout the village that her son had been married. Then all the men and sometimes women gathered at his home to await the arrival of the girl. As soon as she arrived, she performed the stereotyped task of providing a meal for them.[57] 585

When a girl married, she was supposed to know all about cooking and grinding wheat. The latter was looked on as the most onerous task that could be set a young girl. The man's parents gave her a big basket of wheat to grind as soon as she arrived. Sometimes she would finish grinding the whole of it, but some could do no more than half. These would attempt to hide the unground grain in a hole beneath the end of the metate. Sometimes the girl would be so ashamed of her failure that she would run off home. Then others thought the parents mean to have given her so hard a task. [581]

They also made her fetch a large vessel of water, perhaps from quite a distance. A girl friend might secretly help her; filling the pot after the bride had lifted it to her head. Sometimes she would leave the vessel on the river bank and run home.

Girls who could not perform these minimum accomplishments of any proper housewife, grinding quickly and well, and keeping an adequate supply of water on hand, were not wanted. Such a girl was permanently rejected by her intended husband's family. But when someone else wanted to marry her, they would bring up this defect in her character. 581

Nothing in the way of payment, not even gifts, was made to the girl's parents. But the man's parents made presents of such things as shawls to the girl before she married. A girl might be receiving gifts from one family when another selected her for [583] 584

[57] There is no ceremonial washing of the couple as among the Navaho and Havasupai (cf. Spier, *Havasupai Ethnography*, p. 326). [171]